

THE PRESBYTERIAN OF THE SOUTH

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Editorial Notes

We notice with pleasure the appointment of Rev. David M. Sweets as an editor of the Christian Observer. As a man and as a minister, he has done noble work in the Synod of Kentucky, and we anticipate for him great usefulness in the editorial chair.

In reply to very many inquiries and comments, please let us say that the size of our paper is the same as that which is now regarded as standard, both by the post-office authorities and by publishers. It is the same as the page of the Philadelphia Presbyterian, Interior, New York Observer, Congregationalist, Westminster, Christian Advocate, and many others, the great majority of the best religious papers published. For the smaller size we more than compensate by giving thirty-six pages in each issue, a number much greater than any paper in our church has ever given.

We thank the Presbyterian Standard and the Christian Observer for the very kind manner in which they announce the coming of **The Presbyterian of the South**. The pleasant relations of the several papers of our Church have for a long time been most happy, and we earnestly trust that they will continue to be so. The interests which we have in common are very great, and the success of all the papers and the success of the Church go together to a great extent.

We are greatly encouraged by the cordial greetings from our friends all over the South. We thank them all for their kind words. We hope to merit more and more their favor. We shall try hard to make every number better than the preceding.

"Baptized, or Only Dipped?" is the very suggestive title of a fine tract which has been handed us, and which our Richmond Committee can supply in any number desired. Its chief contention, well sustained, is that baptism, from the word *baptidzo* in the New Testament Greek, and always referring to a ceremonial

or symbolic cleansing, means very much more than dipping, even if the word *bapto* should mean in classic Greek "dip" and only "dip."

Another State has joined the anti-saloon procession. Tennessee's legislative body has by overwhelming majorities in both houses, sufficient to overcome any gubernatorial veto, passed an act which gives the victory to State-wide prohibition rather than local option. The law is to go into effect July 1, 1909.

With Alabama, Arkansas, Georgia, Mississippi, North Carolina and Tennessee closed against the saloon, and with Texas and Kentucky practically in the same situation, Louisiana will have to protect herself or become the refuge of a great horde of the most undesirable people, the rejected of her sister States. It will be bad for this fair State to become the dumping ground for the South.

The total abstainers have lately had some distinguished additions to their ranks. Mr. Wm. H. Taft, the President-elect, the Emperor William, of Germany, and Mr. Wm. Travers Jerome, the District Attorney of New York, have had rare opportunities of observation of the perils of strong drink, in social and in personal life. They have definitely turned the wine cup down. We would like to hear that from King Edward. It is to be regretted that Mr. Roosevelt at the beginning of his stay in the White House, did not set that example. Now let the governors stand up, and the senators. Such examples have wide influence. The old-fashioned decanter on the side-board has gone out. Now let the wine glass be removed from the table.

The Chapman-Alexander meetings now in progress in Richmond have engaged the profound interest of the people from the beginning. Thorough preparation has been made, all evangelical denominations are united in the great work. The audience rooms originally provided, have been found to be insufficient to accommodate the attendance and others have been secured. Dr. Chapman speaks of the remarkable spiritual conditions that prevail and believes that the evidences of a great work of grace are most gratifying. He is impressed with the widespread interest on the part of the men of the city and their active and prompt participation in the work that is being done. If only the people can be aroused to intense zeal and devotion, to earnest prayer and faithful testimony, it will not be in vain that the Christian community unites in sympathetic effort to develop a more consecrated and fruitful life and to lead the impenitent to a knowledge of Him whom to know aright is life eternal.